

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

P. O. Box 6507, San Diego, California 92106

Editors: W. Emmett Small, Helen Todd

Per Copy 75¢

Subscription (6 issues)

\$4.50; foreign \$5.50 (by air \$7.50)

NO. 78

November/December 1983

THE BRITISH MUSEUM LONDON, Great Britain

SUBJECT: *Catalogue of additional manuscripts, 45284-45289, Department of Manuscripts, British Library.*

In August of 1983 a friend of ours was permitted to see this catalogue. On consulting pages 134 and 135 he came upon the following text (p. 135):

"The Mahatma authorship and penmanship are disputed by H.E. and W. L. Hare, *Who Wrote the Mahatma Letters?*, 1936, who argue that the whole series is a fabrication by Madame Blavatsky, and their verdict is accepted by G.M. Williams, *High Priestess of the Occult*, New York, 1946, p. 165."

QUESTION: *Is it not high time that this amazingly slanderous statement in an official catalog of such an eminent institution as the British Museum should be countered by the principal theosophical organizations in the world?*

— Eclectic Editors

"WHO WROTE THE MAHATMA LETTERS?"

It was back in 1936 that a book was published in England with the above title. It was written by H.E. and W.L. Hare and constituted, declares Charles J. Ryan, a "fallacious and grossly misleading attack on H.P. Blavatsky." In a scholarly 11-page article in *The Theosophical Forum* of October 1936 Professor Ryan decisively confutes the Hares' allegations. "As H.P. Blavatsky said," he writes, "unless she were three adepts rolled into one she could never have produced the teachings of Theosophy; and *The Mahatma Letters to A. P. Sinnett* are no small part of that teaching. The problem of how those letters were produced or to what amanuenses, chelas or otherwise, they were dictated or handed is entirely secondary to the main fact — the teachings themselves, which, according to H.P. Blavatsky herself, gain no assurance of certitude by claims of authority, but stand on their own feet. The Messrs. Hare make an attempt to destroy Theosophy by vilifying the character of its

great Exponent. This has been tried several times already but has always failed; and their rather pitiful and decidedly pedantic effort to 'solve a long-standing and important literary problem' by proving H. P. Blavatsky a fraud must also fail, because it is impossible to prove that which does not exist."

A further article by Prof. Ryan, "The Hares' Attack on H. P. Blavatsky: A Note of Warning" (*The Theosophical Forum*, January 1937) contains added commentary on the whole matter. It concludes with the following quote from Baseden Butt's *Madame Blavatsky*, p. 266, where, Ryan declares, "he sums up his study of her character and work, after carefully and impartially — some Theosophists may think with almost exaggerated circumspection — analyzing the charges against her":

"This mountainous obstacle of seeming deceit must be surmounted by every Westerner and concrete thinker who would win his way to the Theosophic truths. Belief, for us, is made doubly hard because, in years and ages past, we have consciously devoted our intellects to the obscuration of truth instead of laboring to make truth plain.

"But it would be foolish to suppose that because of this, Madame Blavatsky was really guilty of the fraud attributed to her. The reality is entirely different. For when every barrier is surmounted by the mind, when the veil of illusion is at last penetrated, and when, through patient study and research, we succeed in visualizing Madame Blavatsky as she really was, we see before us, not a charlatan, but a noble, a heroic soul, a supremely honest, clear-seeing woman, distinguished from most other modern benefactors of humanity by her superior glory."

— W. E. S.

"CLOTHED WITH THE SUN"

As the cycle of the year approaches its end and a new one is born, our thought reaches out to those cosmic verities spoken of in the ancient Mystery-Schools linking universe with man in the ever unfolding evolutionary processes. We quote here extracts from a symposium given at Point Loma in past years at the time of the Winter Solstice. — EDS.

The supreme initiatory cycle takes place at the Winter Solstice when the Sun, Mercury, Venus, and the Moon and the Earth are in syzygy. The Sun is a

divine being, and when a number of planets are in line the spiritual influences from the Sun are colored by the vitality inherent in each planet. The Earth must be the outermost of these celestial bodies and the Sun the most distant. Mercury must come next, then Venus, then the Moon, then the Earth. The Moon must be new, not full. The Moon is the receiver and giver of human souls.

The aspirant who has been in training for months or years approaches this date of his initiation in thought and aspiration, heart and mind, by intensive preparation. He knows in general what he is to expect. Preparations have been made. He is watched and cared for by the teachers, and at the exact time when the moon, the center of the moon — this is the ideal situation — is in straight line with the other celestial bodies, or when the moon is nearest the straight line, the aspirant's spirit, his soul-spirit, leaves his body and travels along that line by magnetic attraction sunwards, and enters the sun. In some cases the return is made almost instantaneously, because human time is not a factor in these things, so far as mystical movements are concerned. The body is meanwhile entranced.

Two weeks later than the date of the Winter Solstice, when the moon is full, the 4th of January, the aspirant returns into self-conscious existence on earth. During these two weeks his soul-spirit has been peregrinating, and on January Fourth returns, carrying with it the Solar Splendor. As it re-enters the entranced body, and the physical man awakens to physical consciousness, the whole being is suffused with Solar Splendor, the very face shines with glory, the spiritual splendor of the Sun. He is "clothed with the Sun", as truthful word has come out of the crypts of initiation. For the time being, for that period, he is a risen Christ, a manifested Buddha surrounded with the Buddhic Splendor. He has seen his own Higher Self face to face and has been taught and knows! Thus are Buddhas and Christs born!

A PRINCIPLE, NOT A "HUMANIZED FIGURE"

H. S. Olcott

Dora Kuntz, President of The Theosophical Society in America (Adyar), in the Aug.-Sept. 1983 issue of *The American Theosophist*, quotes Col. H. S. Olcott's words in *The Theosophist*, Vol. XXIII, 1901, p. 27, as follows:

The God of Theosophy is a principle great enough to contain all the million universes that we can picture to ourselves; not a mere humanized giant figure in space, animated by human passions and swayed by human emotions. No attempt is made to personify this principle; the ancient Aryans were never bold enough to give it any specific name except to say that it was beyond Brahma; the name is Para-

Brahma, that is to say, beyond all possibility of our understanding.

Brahma stands for an evolutionary force going out from this All, this one Reality. The philosophy says that everything manifested in constellations, planets, and kingdoms and inhabitants have come out of this. All, by a process of evolution, and in the fullness of time, will be reabsorbed, not destroyed but involuted; to remain thus until another period of activity shall begin, when all things will again become manifest

And so this philosophy agrees with Plato in teaching that the model, or concept, of everything made manifest, previously existed in the Divine Mind. Thus the form of every crystal, flower, herb, tree, animal — and man and spirit — existed before they successfully appeared upon the plane of manifestation. The human being possesses in full measure divine character, its basis being a spark of the universal flame. And, as this always existed in God, it is immortal.

But the time had come when each individual spark had to separate itself from the flame — to take up an orbit of separate activity — just as the planet when formed, finds the orbit of travel traced out for it. Now this spark is the so-called soul of man; being pure spirit, it could not function on the material plane without surrounding itself with a number of envelopes or sheaths (*kosha* is the Sanskrit word), to bridge the chasm between it and gross matter. So then it wove around itself, in the course of its evolution, various bodies or sheaths and finally acquired a dense physical body, which we inhabit, and which enables our spirit to function in our environment.

TO CENTER THE CONSCIOUSNESS IN THE HEART

The Heart is the center of the Spiritual Consciousness, as the Brain is the center of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him — if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Âtma Buddhi-Manas.

Anyone who can reach up to, and so receive at will, the promptings of this Spiritual Consciousness must be at one with Manas — that is must have attained Adeptship. But the Higher Manas cannot

directly guide the ordinary man; it must act through the Lower Manas, and thus reach the lower Consciousness. The effort however should be continually made to center the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

— H. P. Blavatsky, *E. S. Instruction No. V, Blavatsky: Collected Writings*, XII, 695

"THE DESCENT INTO HADES"

Ted G. Davy

[The annual convention of the Theosophical Society in England (Adyar) historically is the time for presentation of the Blavatsky lecture. This year the speaker was Ted. G. Davy, General Secretary of the TS in Canada. His subject was "The Descent into Hades", an interesting and significant theme. The speaker presented it both as a "useful focus for comparative studies", and esoterically "as an important phase in the human journey." We quote briefly from appealing keynotes struck on the first page of this essay. (The booklet, with careful "References and Notes," is obtainable (80p.) from Theosophical Publishing House, 68 Great Russell Street, London WC1B 3BU, England). — EDS.]

In one of her later articles, H. P. Blavatsky asserted that "To speak . . . of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full initiate*." ("Roots of Ritualism in Church and Masonry", BCW XI, 91).

The initiate who descended into Hades thereupon became one of a distinguished company who had completed the same journey. As well as Jesus these included, in various traditions, Attis, Dionysos, Enoch, Herakles, Ishtar, Krishna, Orpheus and Persephone.

Madame Blavatsky was writing in the context of the Ancient Mysteries. Their beginnings are lost in prehistory, and not until about 500 A.D. were they finally snuffed out. But in their prime, they appealed to some of the greatest minds of all time — the Neo-Platonic philosophers, for example. Plato himself was an initiate, and in his writings referred to the Descent into Hades. This was one of the secret teachings of the mysteries, preserved in the form of rituals.

In the Mysteries, initiation meant not a beginning, as the English word implies, but quite the opposite: a finishing, a making-perfect, from the Greek *telete*. Those choosing to further their spiritual development through this channel were expected to be of high moral calibre, and required to prepare themselves for it in prescribed ways. Save in periods when the Mysteries were corrupted, initiation was earned, not bought.

Of all the rituals practiced in this old religion, the Descent into Hades seems to have had the greatest significance for the participants. Evidently it was more

important, i.e., of a higher degree, than the baptism, sacred marriage and eucharist — rituals that were common to most of the various forms of the Mysteries.

It is an interesting theme to consider from a theosophical viewpoint. As an important phase in the human journey, it helps throw light on the nature, meaning and purpose of existence. Discovered in several religions, it also provides a useful focus for comparative studies

[The essay concludes]: . . . The final initiation will mark the awakening into divinity which is the potential for all humanity. In the religion of ancient Egypt, the initiate who successfully passed all the trials became one with the god Osiris. In the Orphic Mysteries there was a corresponding saying: "From mortal thou hast become God." In the words of H. P. Blavatsky, the most important degree of initiation is the ". . . descent into the Kingdom of Darkness and Matter, *for the last time*, to emerge therefrom as 'Suns of Righteousness.' " (H. P. Blavatsky: *The Secret Doctrine*, V, 153 (6 vol. ed.)

APPOINTMENT IN SAMARRA

There was a merchant in Bagdad who sent his servant to buy provisions; and in a little while the servant came back white and trembling, and said, "Master, just now when I was in the marketplace I was jostled by someone in the crowd, and when I turned I saw it was Death that jostled me. He looked at me and made a threatening gesture. Now, lend me your horse, and I will ride away from this city and avoid my fate. I will go to Samarra, and there Death will not find me."

The merchant lent him his horse, and the servant mounted it, and as fast as the horse could gallop he went. Then the merchant went down to the marketplace and he saw Death standing in the crowd, and he went up to him and said: "Why did you make a threatening gesture to my servant when you saw him this morning?" "That was not a threatening gesture," replied Death, "it was only a start of surprise. I was astonished to see him in Bagdad, for I had an appointment with him tonight in Samarra."

—George Cardinal LeGros, *Messiah*, Summer 1983

A KINDLY OLD LAMA AND AN UNFORGETTABLE VISION

From the reminiscences of Sir Francis Younghusband, Envoy on the British Mission to Tibet in 1904

The following is reprinted from *Koeksister*, edited by Rosemary Vosse, "Watersedge", 8 Malton Rd., Wynberg 7800, South Africa. A parenthetical sentence at the end of the article reads: "After his retirement, Sir Francis Younghusband founded

the World Council of Faiths, to which followers of many different religions belong." — EDS.)

The Regent Ti Rinpoche (The Thirteenth Dalai Lama was not then in Lhasa) had great charm. He was a benevolent, kindly old gentleman who would not have hurt a fly if he could have avoided it — no one could help liking him Before leaving on the following morning the Ti Rinpoche visited me and presented each of us with an image of Buddha. He also visited General Macdonald and gave him a similar image. He was full of kindness, and at that moment more nearly approached Kipling's Lama in *Kim* than any other Tibetan I had met. We were given to understand that the presentation by so high a Lama to those who were not Buddhists of an image of Buddha was no ordinary compliment. And as the reverend old gentleman rose from his seat and put the present into my hand, he said with real impressiveness that he had none of the riches of the world and could only offer me this simple image. Whenever he looked upon an image of Buddha he thought only of peace, and he hoped that whenever I looked on it I would think kindly of Tibet. I felt I was taking part in a religious service as the kindly old man spoke those words, and I was glad that political wranglings were over and we could part as friends man with man.

(After the settlement) I went off alone to the mountainside and gave myself up to all the emotions of this eventful time. My task was over and every anxiety was past. The scenery was in sympathy with my feelings: the unclouded sky a heavenly blue, the mountains softly merging into violet; and as I looked towards that mysterious purple haze in which the sacred city was once more wrapped, I no longer had cause to dread the hatred it might hide. From it came only the echo of the Lama's words of peace. And with all the warmth still on me of that impressive farewell message, and bathed in the insinuating influence of the dreamy autumn evening, I was insensibly suffused with an almost intoxicating sensation of goodwill. The exhilaration of the moment grew and grew till it thrilled me through with an overpowering intensity. Never again could I think evil, or ever again be at enmity with any man — all nature and all humanity were bathed in a glowing radiance; and life for the future seemed nought but buoyance and light.

Such experiences are only too rare, and they but too soon become blurred in the actualities of daily intercourse and practical existence. Yet it is these few fleeting moments which are reality. In these only we see real life. The rest is ephemeral and unsubstantial. And that single hour on leaving Lhasa was worth all the rest of a lifetime.

THE GREEK MYSTERIES

The following are final paragraphs from an informative

article in *Theosophy*, June 1983, (The Theosophy Co., ULT, of Los Angeles), describing the Lesser and Greater Mysteries of the historic past. — EDS.

The instructions in the Greater Mysteries were given out by a high Initiate who was known as the Hierophant, or Interpreter. He was a sage, bound to celibacy, who devoted his entire time to this holy task. None of the students contacted him *personally*, and no one was allowed to mention his name. The instructions were read from a book made of two stone tablets, known as the *Petroma*. They were imparted to the candidate orally, "at low breath," and were received under the pledge of secrecy, the breaking of which meant death.

The initiations took place in dark underground crypts, and were described as "the descent into Hades." After remaining in "Hades" for three days and nights, the candidate was then transported into the "Elysian Fields," after which he was considered as "one newly born," an *Epoptes*. This compound word means both a spectator and a Master Builder. The latter title, as found in Freemasonry, came directly from the Mysteries. When St. Paul spoke of himself as a Master Builder, he declared himself an Initiate of the Mysteries, having the right to initiate others.

The first initiation of the Mysteries was that of purification. The second was called the "tradition of the mystery." The third was known as "inspection." The fourth was called the "binding of the head and the fixing of the crowns," which Plato says is equivalent to having the ability to lead others to knowledge. The fifth and most awe-inspiring of the Mystery rites is described as "friendship and interior communion with God." Plato says that in that initiation he found himself liberated from the body and united with his Higher Self. At that time, he says, he became the spectator of "blessed visions, resident in pure light." Proclus hints as to what these visions really were by declaring that the gods "exhibit themselves in many forms and appear in a variety of shapes." The eleventh chapter of *The Bhagavad Gita* gives much light on this last and highest initiation of the Mysteries.

The Mysteries were not designed merely to initiate a chosen few into the secrets of nature, setting them apart from the rest of mankind. Their true purpose was rather to enable students to acquire an understanding of the ancient wisdom in order to be the better able to help and teach others. Every one initiated in the Eleusinian Mysteries, therefore, bound himself by the age old pledge: "I swear to give up my life for the salvation of my brothers, who constitute the whole of mankind, and, if called upon, to die in the defense of truth."

For many centuries the Mysteries of Eleusinia shed their bright rays over the land of Greece. But the

day finally came when dark clouds of ignorance and selfishness began to obscure the light. In 510 B.C., on the advice of Aristogeiton, the State decided to use the Eleusinian School as a source of income. From that time on, every one who entered the School paid an admission fee. By breaking the occult law that *spiritual truths cannot be bought or sold*, the Mysteries began to degenerate, and by the end of the second century A.D. any one who had the price could become an "initiate." During those six hundred years, the *epoptae* disappeared one by one, leaving only the *mystae* behind. These half-knowing ones, who had never fathomed the depths of the secret teachings nor experienced union with the Higher Self, laid the foundation stones of modern Masonry. And from the *uninitiated* Freemasons Christian ritualism was born.

Although the less important Mystery Schools completely disappeared under the cruel and revengeful hand of the Christian Emperor Theodosius, the Mysteries of Eleusinia were not so easily abolished. But in the year 396 the vast Temple of Eleusis, one of the most famous buildings of the ancient world, was reduced to a pile of ashes. So perished the Mysteries of Greece.

But although the Greek *epoptai* are no more, we have now, in our own age, a people far more ancient than the oldest Hellenes, who practice the so-called "preterhuman" gifts to the same extent as did their ancestors far earlier than the days of Troy. — (*Isis Unveiled* II, 102)

AND WE QUOTE . . .

On the March

In spite of human weaknesses and shortcomings, above our personal insufficiencies and psychological malformations, the Universal Theosophical Movement is on the march. It is today a flood spreading far and wide over the surrounding plains of human thought. Millions of people, seeds of a new sub-race, are working in its ranks, some knowingly and some unknowingly as yet. Through their cumulative, combined effort there rises in our midst — unbeknown and unrecognized to some — a new Continent of Thought built upon more enduring foundations, and destined to survive the decline and fall of outworn patterns whose worthless shells, once the habitat of dynamic consciousness at work, can no longer house the vaulting aspirations of awakening mankind, nor obscure the splendor of a new Sunrise upon the Hills.

Co-workers in a great labor of love, let us greet the Sun of a New Day and forge ahead, united in purpose, strong in resolve, unshakable in our convictions, with mind and heart dedicated to the Cause of the 'Great Orphan' — Humanity.

— Boris de Zirkoff in Supplement to *Theosophia*, Mar.-Apr. 1946

Those Who Have Ears to Hear, Hear!

I have felt impelled to speak of the wind of the spirit blowing over the earth. It will extinguish all false lights; the true and the holy will but burn the brighter and will remain. Yet judge not. Things do not happen in a day. Perhaps it may be fifty years before we know at least something of the inner meaning of what is now coming upon us: of good, of ill; of high, of low; of pathos or of bathos. But this that I have called the wind of the spirit is clairvoyant in the heavenly sense. It is the spirit of the Earth, if you wish, and its works are utter true. All that is grand and unselfish, I repeat, will live. What is false and selfish, this wind will not merely pass by, but mayhap overthrow. Put your whole trust in the divine power behind Nature and live in accordance therewith, and Nature will look upon you as working with her and therefore as her master and will make obeisance. Those of you who have ears to hear, hear!

— G. de Purucker in an extempore address at Point Loma, California, 1940; extract from lead article in *Wind of the Spirit*

The Aspiration of the True Adept

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the true adept.

— *The Mahatma Letters*, p. 17 (Letter No. IV)

The Holiest of Temples

Man's best guide, religious, moral, and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self — his own prophet, apostle, priest, king, and savior. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.

— H. P. Blavatsky, "Miscellaneous Notes," BCW, III, p. 73

Preparation

Death is preceded by a period of preparatory phases initiated by the principles of man's inner constitution, which culminate in the dissolution of the Lower Triad . . . What men call old age, senility, and physical decay, are the physical resultants of this preparatory withdrawal of the monadic essence from conscious participation in the affairs of earth-life, and may be with a great deal of truth compared to the period preceding the birth of a child.

The inner constitution — which here means the Reincarnating Ego and to a certain extent the Human Ego and of course the uppermost Duad—prepares itself for a new birth. At least the monadic essence does. And a portion of this preparation consists in the gradual withdrawal of the Reincarnating Ego from conscious participation in earth-life, and an accompanying dulling of the faculties of the mortal Human Ego, its Child.

— G. de Purucker: *H. P. Blavatsky, the Mystery*

"MY DEAR WIDE AWAKE"

[Helena Petrovna Blavatsky] New York, Nov 28.

"Thanksgiving" day — probably to the Devil? & thanking him for all the evils bestowed by him so generously upon America?

My dear "Wide awake".



Allow me to offer you my thanks for various favours received, & also those in prospect. You seem to be determined to take my aged heart by storm. Well — go on.

Ch. Hayden will always be welcome. I wish he would come. But I do hope that he will not do as a Ch. Prans, of Washington, a newly baked "brother" did last week.

Foney, a man showing after three years of correspondence an intense desire to join the T. P. - Duly elected & Diplomed. Writing craving permission to come to N. Y. & be initiated in the Lemnology. Received grateful permission Thompson — also warm invitation.

Telegraphs that he is coming Monday. — Reteligraph that he is not coming Monday but Wednesday.

Telegraph Wed: — "I'm a 'coming'." — and — "I do not come." — Write he is sure to come on Saturday & pass Sunday with us. Friday morning reads a cable despatch. "Cannot come Saturday, to-morrow, will come to night. Friday, by the last train. 10 1/4" great preparation and a suspension

At left is a photostat copy of the only letter in H. P. Blavatsky's handwriting in the Manuscript Room of the Archives Department of the Library of Congress, Washington, D.C. It is dated November 28th, presumably 1879, which is of historical interest, as only some weeks later, December 17th, HPB left the U.S.A. for India. She was accompanied by Col. H. S. Olcott and Mr. Edward Wimbridge. Miss Rosa Bates, to join them later, had gone on ahead to London where the others arrived January 3, 1880. From thence the four went by rail to Liverpool, and, embarking on the *SS Speke Hall* on January 18th, sailed at dawn the next day, and arrived in Bombay, India, February 16th, 1880.

A letter in our files, dated September 1965 from Iverson and Helen Harris who had visited the Library of Congress and obtained a photostat of this letter, carries this notation:

"In 1940 this letter appeared in print in (1) *The O. E. Library Critic*, July-August, edited by Dr. H. N. Stokes, Washington, D.C., who stated that it was found by Mrs. Carl E. Clancy; and (2) *Theosophical Nuggets* of August 1940, as having been discovered by Eloise Lawnsbury. [Eloise Lounsbury (-sp.?), we believe, was the pen name of Mrs. Clancy. —*Eclectic*. Eds.] In 1950 the letter was published in the booklet, *H.P.B. Speaks*, Adyar, Madras, India, by C. Jinarajadasa, Vol. 1, pages 102 *et seq.*"

Mr. Harris adds that the editors above referred to responsible for the letter's publication "obviously did not have an accurate copy of the letter before them," as careful study "disclosed numerous variances. In some instances H.P.B.'s punctuation, italicizing, and her use of capital letters were incorrectly transcribed. In addition, words were substituted, other words and phrases were omitted." However, *Eclectic* editors find that these, as far as they have discerned, were minor and did not change the sense; for example *H.P.B.*: "die of a fit of *cholera morbus*." Variance: "die of *cholera morbu*a". *H.P.B.*: "You seem to be determined . . ."; changed to: "You seem determined . . .". Fort Sumter is spelled by *H.P.B.* Fort Sumner. The above mentioned editors spelled it Fort Sumpter; etc., etc.

The Harris Note also had this Memorandum concerning people and places mentioned in the HPB letter:

General Abner Doubleday: General of Civil War. Captain at siege of Fort Sumter. Major General and Commander of a Corps at Gettysburg. Originator of the American game of Baseball, 1839.

Miss Rosa Bates: Accompanied H.P.B. and Col. Olcott to India. Said to have been in disagreement with H.P.B. as to policy of *The Theosophist*. See *Letters from the Masters of the Wisdom*, No. 29. She was from England.

Baron von Palm: Cremation. See *Old Diary Leaves*, Vol. I.

"*Wide Awake*", called "Lucretia" in the letter, was Mrs. C. Daniels of Providence, R.I.

Mr. Shin: Spelled "Shinn" by Col. Olcott in *Old Diary Leaves*, Vol. I.

Mott's Memorial Hall, 64 Madison Ave., New York City. Inaugural Address of The Theosophical Society delivered here on November 17, 1875.

LUCIFER was started by H.P.B. in London in 1887. The date of H.P.B.'s letter is thought to be 1878.

[We add: *Edward Wimbridge*: British architect, then living in New York. Accompanied Founders to India; designed cover to *The Theosophist* 1879; etched on copper a portrait of HPB. Later left T.S. and started a furniture manufacturing business. Col. Olcott wrote: "He made the best furniture in India."]

We now give a complete transcript of the photostat of HPB's handwritten letter. — Editors *The Eclectic Theosophist*

New York, Nov. 28.

"Thanksgiving Day" — probably to the devil? and thanking him for all the evils bestowed by him so generously upon America?/

My dear "Wide awake".

Allow me to offer you my thanks for various favours received, & also those in prospect. You seem to be determined to take my aged heart by storm. Well — go on.

Mr. Hayden will always be welcome. I wish he would come. But I do hope that he will not do as a Mr. Evans, of Washington, a newly baked "brother" did last week.

Fancy, a man showing after two years of correspondence an intense desire to join the T.S. Duly elected & *diploméd*. Writes craving permission to come to N.Y. & be initiated in the lamasery. Receives graceful permission thereupon — also warm invitation. Telegraphs that he is coming Monday. — *Retelegraphs* that he is *not* coming Monday but Wednesday. Telegraphs Wed: "I'm a'coming," and — does not come. Writes he is sure to come on Saturday & pass Sunday with us. Friday morning sends a cable dispatch, "Cannot come, tomorrow, will come tonight, Friday, by the last train — 10 1/2. Great preparations and a sumptuous banquet spread for the benefit of his hungry guts. 11, 12 o'clock — no Evans. No more of him Saturday morning. Finally a letter from him on Tuesday, in which he pours out a whail of despair! Took train, came in good time to N.Y. went to my house, rang bell for half an hour, got chilly, despairing, rang for the last time, and as the door did not open, went back, i.e. crossed over to New Jersey, slept in a hotel, and taking the noon train went back to Washington without seeing us!!!!!!

I have met with flapdoodles in my life; never — with one of such 50 horse power of flapdoodle!

Shin is *not* a Theos: but Shin came here last night, & warmed his shins at the cold stove, & his heart in the depth of my beauteous classical features. Says his article does not interfere with yours. He means to write up a "*cameo*" — (whatever it may mean) — of H.P.B. and you crave for a biography I understand? Well, & who the devil prevents you writing one? Say, I am born in three different places, at two distinct periods of the last four centuries, from seven mothers and a half of one father! Tell 'em, I am between 273 and 19 years of age, my nose being the most classical feature of my *phrenology*; you may add that the above named *proboscis* having something else to do at the time of my birth, (or rather, "last birth") could not present itself *in propria persona*, but left instead its "visiting card" upon my classical countenance. That, I was reared by the Astrakhan Kalmucks, and benevolently brought up and nursed by camels and the mares of the prince of those Kalmucks, the Prince Tzerets-Vorchay-Tunge

Tchickmak-Zuru. That — surprisingly enough, I was born with a cigarette of Turkish tobacco in my mouth, and an emerald ring on my left big toe, a small gooseberry bush, moreover, growing out of my navel. That I was called *Heliona* (not Helen as people call me) — a Greek name, derived from that of the Sun, *Helios* — because (1st) there was an eclipse of the luminary on that day, who knew prophetically, we must infer, that it would be eclipsed for long years by the newly born babe, and also (2nd) because of the possibility it gave the clergy & the missionaries of the 19th century to spell it with a double *L* — (thus — *Helliona*) and assure the more readily their congregation that I was an imp of Hell.

Now, isn't there facts enough to make Mark Twain himself die of a fit of *cholera morbus* brought on by envy & rage?

Permit me now, lovely "Lucreta" to say to you a few words seriously. Please, let Miss Burr (the Editor's sister) know them.

While our Society received \$5 initiation fees and \$6 for the yearly pay, we had regular meetings, every month, had a Hall (Mott's Memorial Hall) a library & all the paraphernalia required. But while the "Fellows" residing all over the States, were regularly notified of every meeting, they never attended them, and even very few of those who reside in New York. Yet the notifications, stamped letters, stationery etc. cost the T.S. more than the fees could cover. There was a general meeting of the Council a year ago; and it was resolved to suspend general meetings, and for the Council alone to meet, once a week. Three months after that we joined *publicly* our Mother Society the Arya Samaj of India & it was resolved that all the initiation fees would go to the A.S. of Bombay as you know. Thus, our Society has no means of its own & depends on the liberality of its Council. For the last year Olcott pays for the stationery himself, and I pay for the postage stamps. And it is a drag on my pocket, I assure you. That's all the secret.

Two days before the last ceremony described in the *Sun* (the throwing into the sea of the Baron's de Palm ashes) one of our Hindoo brothers came over from England, summoned the Council together, planned the ceremony and performed it on the following night. There were but 21 persons present, mostly those of the Council & the chief officers, not a single *Theosophist* was present (of the general crowd of Theosophists I mean).

Now, as I am going away in about three weeks (before Christmas surely) and even if Col. Olcott starts but in Spring and does not go with me, we are going to have a meeting called before my departure, for we have to elect a new acting President & a Corresp. Secretary. General Abner Doubleday, (of Fort Sumner is to be elected. Vice Pres'ts are Dr.

Alex Wilder 565 Orange St. Newark — a great philologist and an archaeologist here, & Dr. J. Weisse, a well-known philologist here. (Oh, Paris has applied for membership!!).

We have over 1000 Theosophists scattered in this Republic. Don't you know the signs and password & grip. Why don't you try it on those you meet, and so find out whether they are "brothers"? I cannot name them all to you.

By the bye Mr. Hayden has *not* sent his photog. card to us. He must send his portrait. I am going to write to him for it.

Olcott is going to Providence again. Maybe he will see him. Remember Mr. Judge's address. He is the Recording Secretary of the Society & you can learn everything from him. Address 71 Broadway — Wm. Q. Judge, Counselor at Law. I suppose that under the Presidency of General Doubleday there will be meetings held. Anyhow, we have two new branches of our Society established: one in Corfu (Greece) and the other in Constantinople, the richest Editor of the country, one who has a dozen of papers at least, *Angelo Nikolaidis*; and that of Corfu is *Paschale Menelao*. Another branch is now started in Paris. Whom they will elect for Pres't I don't know, but Mr. P. Z. Leymarie, Editor of the *Revue Spirite* 5, *Rue des Petits Champs* will always know. So you see, any *Fellow* going abroad, and in whatever direction, will always find "brothers" — *who have to lay down their lives* in case of necessity, for any other *brother*, of whatever race, color, or creed.

Please let this be known to Miss Ellen Burr. I will write to you from India and so give you a chance for more than one startling article. Mr. Hayden too. But I *want his portrait* — otherwise he be "*anathema marathou*"!

Miss Bates is gone to London — preceding me like a Theosophical *Precursor*, and my four trunks are gone to Liverpool to await for me. So you see, I am ready. If you really want any points for my biography name them plainly.

Good by. Yours ever truly,
H. P. Blavatsky

BOOK REVIEWS

OM, The Secret of Ahbor Valley, by Talbot Mundy. A 1980 reprint of the original best-seller in 1924. 392 pages with a new introduction by Peter Berresford Ellis. \$7.25, Point Loma Publications, P. O. Box 6507, San Diego, Calif. 92106.

It's difficult to decide whether *OM* is occult fiction or spiritual biography. On the cue from its title it could be called all things to all seekers. The book should be better known; it is good Theosophy.

The complex plot tells a mystery story revolving

around a piece of priceless jade, a marvelous wolfhound, Ommony its owner and member of the British secret service, a Master and his chela. As gripping as the mystery is the biography sketched against the political backdrop of pre-independence India, suggesting rather than describing the roles of the Tibetan holy lama and his disciple who is in a sense the female counterpart of Gandhi, as well as contemporary with him.

When the quest moves into the northern states of India, the reader is carried into a geographical extravaganza of Buddhist missions, savage tribesmen, and intrigue in breath-taking mountain scenes. Among the exotic interweavings of people and places are many quotable quotes, interspersed in the dialog and one prefacing each of the 31 chapters. Some are gently sardonic, like this one:

“A certain poet, who was no fool, bade men take the cash and let the credit go. I find this good advice, albeit difficult to follow. Nevertheless, it is easier than what most men attempt. They seek to take the cash and let the debit go, and that is utterly impossible; for as we sow, we reap.” — From the Book of the Sayings of Tsiang Samdup. (p. 61)

Other quotes range from long, like the full page of verse on “Evolution” (page 1), to short, like the incisive philosophy of Ommony’s response at a time of danger: “Doom? There isn’t any! There’s only a reshuffling of the cards.” (p. 87) There’s a broad spectrum of moods and insights here.

But beyond the distinctive and delightful profundity of words and philosophical expression, this occult story also touches religious and psychic heights. Thus there is a “Middle Way” which is an ideal of fulfilment, and another Middle Way which is an underground railway. The perfect obedience on which the lives of characters in deadly peril may hang, is also the Path to revelation. From the picture of a talented and dedicated young person who reaches the masses through ingenious dramatizations it is no impossible step to the vision of messiah for 20th century conditions. The fact that the young leader in this case is a girl is in itself suggestive.

Perhaps this interpretation is too fanciful, and it is quite enough to say with Emmett Small in his Publisher’s note:

“Another realization cannot be overlooked: today such a book, combining outward adventure and inner mystic learning along that eternal path called by some the Middle Way, may well be received with greater understanding than when first published. Despite explosive signs of world disruption and almost universal undiscipline, the call from many for more

Light sounds clear, the longing for a truer vision of the Reality beyond the illusion of the passing scenes is more prevalent. In *Om, the Secret of Ahbor Valley* the discerning will find rays of light that are both provocative and revelatory.”

The occasion for the reprint of this nearly 60-year-old novel was the centenary in 1979 of the author’s birth. Mundy was a prolific and enormously popular writer in the first half of this century, whose adventures took him from the circus to India and various parts of Africa. In India he took to heart the ancient wisdom teachings, and becoming a Theosophist while living several years in California, was closely associated with Katherine Tingley in Point Loma.

Not the least impressive feature of *OM* is its remarkable recall power. After a complete and unhurried reading, a re-reading of random selections in reverse order can lure the reader all the way back to the beginning. Then the informative introduction, followed by the opening chapters read in the light of the rest of the story, bring to the reader a whole new delight and the probability of further repeated perusals of these pages.

— CLAIRE WALKER, *Journal of the Academy of Religious and Psychical Research*, July 1983

ITEMS OF INTEREST

From H. P. Blavatsky to C. C. Massey

Turn to *The Canadian Theosophist*, July-Aug. 1983, and read “a portion of a letter written by H. P. Blavatsky to C. C. Massey, written in 1876, not published since 1878. So here we have a real find by the C. T. Editor, Ted G. Davy when on a recent visit to England. The letter is titled “Speculations About Elementary Spirits, Spiritual Evolution, Reincarnations, Magicians, and Mediums”, which appeared in *The Spiritualist*, London, March 10, 1876, p. 117.

It is of especial importance both because of the one writing the letter, H. P. B., in that particular year, and its recipient, C. C. M., the well-known English Spiritualist, who was also — interesting fact — one of the sixteen original members forming the Theosophical Society in New York in 1875. For the convenience of those who wish to insert in their copy of BCW, Vol. I, the letter “is set up as nearly as possible in the style used throughout the *Collected Writings series*.”

H. P. B.’s words have added value when we recall they were written before she even published *Isis Unveiled*, in which the subject of Reincarnation is only very lightly touched on. The C. T. Editor’s introductory notes to the Letter, and his comments

following it, are clarifying and helpful.

For *Eclectic* readers, however, we cannot refrain from quoting here C. C. Massey's concluding lines (addressed to Spiritualists of that day), to which HPB's letter is a response. C. C. M. wrote: "I am far from laying these views before your readers as free from difficulty. But unless Spiritualists are prepared to deny or disregard the whole philosophy of evolution — in its development the greatest achievement of modern thought — it behooves us to establish relations with it, and to lend a willing ear to any exposition of the correspondence between the physical and spiritual kingdoms in the historical department."

The Future of Man

The above is the title of the lecture by Mrs. Indira Gandhi, Prime Minister of India, given at the 107th Annual Convention of the Theosophical Society, Adyar, December 1982. Her opening words are as follows:

"It is always a pleasure for me to come to Adyar, the home of beauty and harmony. The Theosophical Society is a fellowship of seekers. Its contribution to India's cultural and political rebirth is well known. The gentle strength of the quest of Truth enabled it to withstand opposition and misrepresentation in its early years. Perhaps that is what attracted my father to it. Several devoted people have been associated with the Society, none more remarkable than Annie Besant. What an extraordinary person she was. A woman of dedication and fervor, she made India her home and eloquently and courageously espoused the cause of Home Rule and what may be called the rule of the spirit. The Society tried to correct the West's assumption of superiority, and Mrs. Besant herself was a powerful supporter of the emancipation of women. She was elected President of the Congress, the highest honor we could then bestow.

"My family was closely associated with Mrs. Besant. She helped to mold my father's thinking at an impressionable age, and probably the message of Theosophy had much to do with his universalism, his reverence for different faiths, and his repugnance for any kind of fanaticism. On this occasion we remember also Madame Blavatsky and Col. Olcott."

Australia — Theosophical Archives

Theosophy in Australia, December quarter 1982, reports as follows:

As part of our Research Library, we are attempting to build an Archive of Theosophical History to serve as a research center for Australia. The Archive will consist of books, journals, circulars, letters, original papers and photos on all matters concerning the history of the Theosophical Movement in the current cycle. We therefore request the assistance of members who may have material of use, particularly

records of their personal memories and, also, old Theosophical journals. The Archive is intended to include all activities where Theosophists were involved, including education and the arts. Although all items will be gratefully received we are in particular need of the following magazines:

The Theosophist, Vols. 2, 3, 4, 14, 15, 16, 22, 24, 25, 26, 28, 41, 50.

The Theosophical Review (formerly *Lucifer*) Vols. 27, 28, 42, 43.

The Path (W. Q. Judge) All issues.

The Path (Independent Theosophical Society) All issues.

The Path (Daniel Dunlop) All issues.

The Vahan. All issues.

The Canadian Theosophist. All issues.

The Quest (G. R. S. Mead). All issues.

The Word (H. W. Percival) All issues.

The Irish Theosophist. All issues.

The Australian Order of the Star.

The Herald of the Star.

The Star.

The International Star Bulletin.

The Theosophical Path (Point Loma).

The Theosophical Forum (Point Loma).

Lucifer (Point Loma).

Plus: National Theosophical Journals, Co-Masonic Journals, Liberal Catholic Church Journals, and also records of Conventions, etc., etc. Please forward all material marked: *For Archives* to: The General Secretary, The Theosophical Society, 4th Floor, 121 Walker Street, North Sydney 2060, (Australia).

The Insidious Danger

Lucifer, Spring of 1983 (I.S.I.S., The Hague, Holland) leads off that issue with an article by D. J. P. Kok, titled as above. An English translation summarizes it as follows:

"Early in January a professor of psychology applied for immediate judgment concerning a critical newspaper article on his views on help with suicide. He lost the case, but the judge gave no opinion on the professor's views. To us, the 'modern views' of psychologists and psychiatrists on 'taking one's own life' are, however, of a decisive importance. After legalizing abortion 'under certain conditions', steps are now being taken by some groups to legalize the help with 'killing oneself' in cases where depression is assumed to be incurable. These steps indicate a further materialistic degeneration of our culture. No matter the name that is given to this act — it is still *Murder*!

"The professor in question, and his colleagues, have no knowledge of the processes of life and death, and not the faintest idea that they are very likely to lead those unfortunate sufferers from depressions into a situation which may oppress the victim for

centuries. If one would only, as a hypothesis, assume that life is indestructible, and that the character of man is not altered by killing the body, one could possibly understand the meaning of the many well known tales of purgatory, Hades, Amenti, and Kama-loka, and consequently grasp the idea that help with suicide implies that a human being is brought into a terrible position, compared to which the deepest depression is like child's play.

"The Theosophical Movement has for over a century taught man the archaic wisdom about life and death. But the professor in question has still not heard our voice. Therefore, we will try to raise our voice higher and higher, so that the well-educated men and women who, without doubt, fancy themselves rendering help in their way, may think the matter over, and turn away from the insidious danger of a cankerous materialistic view of life."

London TS Headquarters (Adyar) Public Lectures

In September: 11th: "Henry Olcott—a Forgotten Pioneer?" by Leslie Price, Founder-editor, "The Christian Parapsychologist"; 18th: "The Story of the Theosophical Society", (illustrated with slides) by Marion Caws, former Gen. Sec. The TS in England; 25th: "The Law of Cyclic Renaissance" by John Gordon, Secretary The Theosophical Research Center. *In October:* 2nd: "Intuition — The True Wisdom" by Margaret Riley, President North-West Federation; 9th: Return to the Root" by Harry Upadhyay, Ph.D. English Literature, Sanskrit Scholar; 16th: "Many Religions — One Truth?" by Peter Rendel, Author and Director, Hourne, Farm Community; 23rd: "Non-Violence in a Violent World" by George Hooper, H. Q. Study Group Leader; 30th: "Reincarnation — Souls at School", a panel discussion co-ordinated by Madeleine Leslie Smith, former Chairman.

1983 Convention Program in Arnhem, Holland

From Joop van Beukering we have received a copy of the program for the Convention held in Arnhem on October 8. Again the importance of this is the sharing of the platform by members of Adyar, U.L.T. and Point Loma, a practical demonstration of brotherhood and co-operation. Speakers, after the Welcome by Walter Jahn (Point Loma), included, Paul Zwollo (Adyar), "A Nucleus of Universal Brotherhood"; Willy Schmit (Point Loma and School for the Study of Esoteric Philosophy), "Unity"; Ronald Engelse (Adyar) "Other Aspects of Unity"; Arend Heybrach (Adyar), P. Mols (P.L.) Hel van Beers (Adyar), J. v. d. Sluis (P.L.).

"Madame Blavatsky Unveiled" and the S.P.R.

Ted G. Davy in *The Canadian Theosophist*, July-August 1983, writes Under "A Reader's Notes": "A paper entitled "Madame Blavatsky Unveiled?" by

Leslie Price, was read to the Society for Psychical Research on April 12, 1983 in London, England. Its theme is the 1885 SPR Report, commonly known as the Hodgson Report, after the name of the principal investigator who conducted enquiries, mostly in Adyar, into various phenomena for which H. P. Blavatsky was assumed to be responsible. Damaging to the TS as the Report was at the time, it was only a temporary setback to the young Society, whereas after nearly a hundred years probably its most persistent effect has been as a source of mild embarrassment to the SPR. Nevertheless, the Report helped cement the damage to H.P. Blavatsky's reputation, arising out of the mainstay of the numerous scurrilous Blavatsky biographies ever since.

"When in England in June, I had the privilege of reading Mr. Price's notes for his talk, and was most impressed with the depth of his research, including previously unpublished material, the skill with which he put it together, and the quality of his critical analysis. The result is a balanced paper, one which puts the whole affair into clear perspective, and which shows Madame Blavatsky in a more realistic light than we have come to expect from sources both within and outside the Theosophical Movement.

"It says a lot for the present high standards of the Society for Psychical Research that its platform is open for such presentations as this, and it is to be hoped they will eventually publish Mr. Price's paper. I heartily endorse one of his suggestions, to the effect that psychical researchers and Theosophists should get together for further investigation into the 1880's phenomena. It would be good if the TS took some initiative in this regard."

Krotona School of Theosophy Opens its New School Year

A lecture on "The Esoteric Wisdom Through the Ages" by Manly P. Hall (President-Founder of the Philosophical Research Society) on September 17th highlighted the first day of the Krotona School new year, and the Grand Opening of New Faculty/Student Units which have just been built. Other speakers at future seminars are: Dwight Johnson (Spirals of Growth); Dr. Ralph Hannon (H.P. Blavatsky and Sir William Crookes: Elementals to Electrons); Dr. Robert S. Ellwood, Jr. (Human Unity — Human Diversity); A. R. Bakshi (Self-Realization Through Knowledge and Meditation. Judge Bakshi is from the State of Gujerat, India.) "I am the Captain of my Soul" (Madeleine Leslie-Smith. From England); Charles E. M. James (Man's Religious Quest. Mr. James was for 7 years Gen. Sec. of the Theosophical Society in Wales); and Joy Mills, Director of the School, continues her Studies in the Secret Doctrine. For full particulars write: Krotona Institute, School of Theosophy, 46 Krotona Hill, Ojai, California 93023.

"The Way to the Mysteries"

In 1978, on invitation from the Canadian Section of the T.S. (Adyar), L. Gordon Plummer gave a series of lectures and informal talks to the Canadian lodges. Under the title "The Way to the Mysteries" these were serially published by *The Canadian Theosophist*. Appealing especially to students of the more technical and deeper teachings of Theosophy, some of the subjects treated are: Principles and Monads; Mysteries After Death, Birth of the Mystery-Schools, Buddhas and Avatars, Circulations of the Kosmos, Initiation, its Inner Significance.

The author has now arranged a limited duplication of this 148-page monograph in spiral binding, U.S. domestic, \$15.00, foreign \$17.50. Order direct from: L. Gordon Plummer, Grossmont Gardens, 5480 Marengo Drive, Apt. 351, La Mesa, California 92041.

From Letters Received

J. M., *Heemstede, Holland*. — I went to see 17 Lansdowne Road (in London). The house is practically unchanged and looked almost exactly as shown in H. Murphet's *When Daylight Comes* (1975). I quietly stood before the door through which H.P.B. and her many devoted friends must have so often entered the house to do their work for future humanity. Then I proceeded to 19 Avenue Road. This house, built after H.P.B.'s dwelling had been pulled down, was being renovated and already had a new doorway. Apparently, Vishnu was at work. I wondered whether the new inhabitants knew that on this site, at the end of last century, H.P.B. wrote *The Voice of the Silence*, *The Key to Theosophy*, that she finalized *The Secret Doctrine* there, and that many more important events took place, and that H.P.B. peacefully died there.

I. K., *Willits, California* — I am writing to thank you for reprinting OM: *The Secret of Ahbor Valley*. It is a book I have treasured for years — my only guiding light through times of extreme darkness. That book started me on a search for all of Talbot Mundy's other books and I have by now read almost all of them. I am wondering if you have plans to publish any more? Please do say you are going to print *Old Ugly Face*. And what about *King in Check*? In any case, thanks for OM and the lovely introduction by Peter Berresford Ellis.

B. L., *North Hollywood, Calif.* — What you write about appears to be one more sign in a series of signs, some positive, others negative, that mark the interval between the previous quarter century impulse, 1875-1900, and the present one, 1975 to 2000. Some, no doubt, think that the previous impulse has spent itself, but this is not true. In addition, they ignore the fact that certain cycles overlap each other. While many small groups have withered or disappeared, certain basic works have prospered and even grown. Such is the *Collected Writings* series compiled by B. de Z. and currently being concluded by our good friend Dara. Publishers like yourself and others also help to keep the great knowledge alive, in this and other countries and languages. As Madame Roerich wrote in one of her letters, the Theosophical Movement has not failed, and any statement that it has comes from the dark forces.

P.v.R. for *Arnhem School for Study of Esoteric Philosophy* — Have read the article "The Blavatsky Archives of Boris de Zirkoff" by Dara Eklund in the May-June 1983 *Eclectic* and

have found it most interesting. It underlines the thorough working-method of Boris de Zirkoff and after that of the executors of his work. It should give great satisfaction to all that these documents are so carefully collected and available now, and in the future. As to the question whether HPB's Letters are to be published as integral, but unnumbered, volumes in the BCW, the Arnhem regional groups of 'School', T.S. Point Loma, and T.S. Adyar, were unanimous in their positive opinion.

P. V. U., *Carrollton, Georgia*: I consider the *Eclectic* a very valuable resource and your efforts laudable. It is truly eclectic and it helps a neophyte like me keep up and expand. Keep up the work.

H. S., *Oakland, California* — The Nov.-Dec. 1982 issue of *Eclectic* #72 has the most inspiring article by GdeP called "Cyclic Periodicity And Thought-Habits". I keep it on the table and read and re-read it, especially after listening to the news which is usually so sad and disheartening.

From "Department of Corrections", *State of* — I am a State prisoner in _____, but I am not in a prison within myself. I thank the consciousness I have something by looking within my inner self and trying to unlock the closed doors of Consciousness. I find that I am not just this Body. Thank you again for the books that I have not just looked at but have meditated on them. Thank you. There is no Religion higher than Truth.

CLOTHED WITH THE SUN The Mystery-Tale of Jesus the Avatara

"With his characteristic erudition and insight", writes The Rt. Rev. Francis Eric Bloy, D.D., S.T.D., "Dr. G. de Purucker has in this little book a profound answer for the students of the ancient mysteries. He assures the reader that Jesus is more than myth, something more than pious fantasy, something more than a familiar tale retold. The Master, affirms Dr. de Purucker, is an Avatara, a superb manifestation of the Living Reality which is at the heart and center of all creation, and therefore at the core of every human being."

Order from: Point Loma Publications, Inc., P. O. Box 6507, San Diego, California 92106. One Dollar plus postage. For California add 6% tax.

CHANGE OF ADDRESS?

Some do, and some don't inform us, as we've said before. For every wrong address we send out we have to pay the Post Office. Won't you help us save the pennies?

CONTRIBUTIONS

Our grateful thanks and appreciation to the following donors for contributions received since our last reporting: D.F., \$50.00; M.N., \$25.00; L.L., \$10.00; T.A., \$50.00; D.L.G., \$25.00; D.McD., \$200.00; V.U., \$87.50; D.M.U., \$10.00.